

Youth

Ukrainian Catholic Youth Organization

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Youth . . . The Golden Age of Opportunity

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YOUTH

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IMPORTANT!

Let's hear from Clubs across Canada

Dead lines for future issues will be as follows:

Nov. 16, Dec. 7, and Jan. 11

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THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

ECUMENICAL COUNCIL

Just three months after his election, Pope John XXIII electrified the Christian world by announcing that he would summon an Ecumenical Council. Ecumenical or General Councils are the rarest of all church gatherings.

One American newspaper commented that while the Council would be "religious, not political", it would nevertheless be of the "utmost historical importance" because of the conflict with Communism in which all religious groups have a common stake.

The announcement naturally created considerable interest among Eastern Orthodox, Anglican and Protestant leaders concerned over the divisions in Christendom. Catholic leaders saw in it a dramatic affirmation of Pope John's deep personal interest in the problem of Christian unity.

The forthcoming Council will be the first since the Vatican Council of 1869-70 defined the dogma of papal infallibility. It will be the 21st in the history of the Church. Invariably convoked in times of special crisis, Ecumenical Councils have three main functions: the refutation of heresy, the definition of Catholic belief; and the promulgation of disciplinary decrees and moral reforms. These gatherings have also been called to settle Church - State

disputes, to seek aid for the Holy Land, and even to summon special crusades, as was done by the Fifth Lateran Council (1512-17) when the forces of Islam threatened to overrun Europe.

It is worth stressing that in all the Church's history there have been only 20 General Councils. The Church was already in the fourth century of its existence when the Council of Nicaea (325) met to issue the Nicene Creed — recited at Sunday Mass — and condemn the Arian heresy which denied the divinity of Christ. Until the last Council met in 1869, there had not been a council for over 400 years. The previous one had been the Council of Trent, the longest of all, which issued canons and decrees on matters of faith and morals attacked by the Protestant Reformation. It mobilized the Catholic Counter-Reformation whose monumental achievements have been described by one historian as constituting "almost a second birth of the Church".

The first eight Ecumenical Councils met in Asia, but all the others have taken place in Europe. The term "ecumenical" is of Greek origin and means "of the inhabited world".

In calling the new General Council, Pope John clearly intimated that its unity discussions would be fo-

cused chiefly on the Eastern Orthodox Churches which number some 150 million adherents. The Orthodox Churches, as do the Protestants, repudiate the Pope's primacy of jurisdiction, and this is the chief doctrinal reason why they have remained in schism for 900 years except for temporary reunions in 1274 and 1439. However some new elements in the modern scene afford hope that a reunion of the Eastern Churches may eventually be brought about.

Too much emphasis cannot be placed on the importance of removing prejudices which have existed among Catholics and Orthodox alike. Both need to realize that they have much in common that should unite them and not enough divergencies to keep them forever apart.

The Orthodox must try to understand that reunion with the Catholic Church would in no wise deprive them of their cherished rites and religious customs and cause them to become "Latinized". The Orthodox should remember that the Catholic Church embraces in addition to the million Catholics who retain their ancient liturgies and customs and worship in their own national tongue.

Rites. The latter comprise about 10 encouragement is to be found in majority Latin Rite, some 18 Eastern many statements by Protestant lead-

Protestant leaders, too, have hailed the Pope's intention of exploring the question of Christian unity, although in a markedly cautious manner. Any possibility of uniting the Protestant Churches with Rome must be ruled out as exceedingly remote at this time. However, some

ers lamenting the "scandal" of a divided Christendom, especially in mission lands. One such statement was made by Dr. Emlyn Davies, retired president of the Canadian Council of Churches, who said that it was a "monumental absurdity that more than 150 Christian denominations in North America should each claim to be in some measure more faithful than the others to the Primitive Church".

Only recently, Dr. Falkner Allison, Anglican Bishop of Chemsford, England, said he believed that it is God's plan that the Protestant and Catholic Churches should be united. "It is deplorable," he stated, "for Protestants to be complacent with the present divisions of their church."

When the World Council of Churches, which today embraces 173 Protestant, Anglican and Eastern Orthodox Churches in 52 countries, was formed at Amsterdam, Holland in 1948, general secretary Dr. W. A. Visser't Hooft candidly conceded that "our name indicates our weakness and our shame before God for there can be and there is finally only one Church of Christ on earth." "Our Council," he added, "represents therefore an emergency solution — a stage on the road — a body living between the time of complete isolation of the Churches from each other, and the time — on earth or in heaven — when it will be visibly true that there is one Shepherd and one flock."

It is clearly the mind of the Church that Catholic should pray with equal, if not more, earnestness for the reunion of Protestants as well as of the Orthodox with Rome.

in seven in a special way. His very use of the word 'Remember' implies a grave obligation not to forget or omit this duty. It is a mortal sin to disobey God in this matter. But how are we Christians to observe this commandment? Who is to tell us? Our Lord says, "If a man will not hear the Church, let him be as the heathen." Matt. XVIII, 17. We must then, hear the Church. Now the Catholic Church tells us that the central factor in the religion of Christ is the Mass, and that the chief thing in the sanctification of Sunday is to be present at the offering of that Sacrifice to God. This obliges under pain of mortal sin, unless sickness or other grave difficulties prevent such assistance at Mass. Remember that men are not only individual beings. They are

also social units in a collective nation. And as they are obliged to worship God in their individual capacity, so too, collectively. God has always demanded **public worship**, and from the earliest Apostolic times Christians met regularly for religious exercises in common.

May a Catholic act as best man or bridesmaid at a nonCatholic wedding?

A Catholic may not act as an official witness. A wedding in a church is not merely a social event; it is also a religious ceremony. Though non-Catholics may not see it, the Catholic position is alone logical. Protestants should choose witnesses of their own faith and spare Catholics the pain of having to refuse.

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Many restaurants serve blended coffee — yesterday's and today's.

In a small village in Ireland, the mother of a soldier met the village priest, who asked her if she had bad news.

"Sure I have", she cried, "Pat has been killed."

"Oh, I'm very sorry," said the priest, "Did you receive word from the War Office?"

"Oh no," she said, 'I received it from Pat himself."

The priest looked perplexed and said, "But how is that?"

"Sure," she said, "here is the letter; read it yourself."

The letter said: 'Dear mother, I am now in the Holy Land.'

Salesman — Madam, this is a marvelous fire extinguisher. It will last you fifty or sixty years.

Madam — Fifty or sixt ears! Why I won't be here that long.

Salesman — Well, you can take it with you when you go.

The recently married man had a really hard day at the office, and when he came home that evening he looked worn out. His wife sympathized.

Wife — Dear, you look so tired and hungry. How would lou like a nice steak with wonderful potatoes, a superb salad and some delicious pie?

Husband — Not tonight dear, I'm too tired to go out.

FROM THE PRESIDENT'S CORNER

by Walter Kmet, President of the Western Diocesan Executive

The Diocesan Executive would like to extend a cordial invitation to all members of the following clubs: Star Peno, Lamont, Hilliard, Mudare, Borschiw, Roundhill, Chipman, St. Josaphat's Senior, St. Josaphat's Juniors, St. Basil's Seniors, St. Basil's Juniors.

This is an invitation to attend the Regional U.C.Y. Conference that will be held at BORSCHIW on Saturday, November 12, 1960.

The program for the day will be as follows:

12:30—Registration of Delegates

1:00—Opening address by Father Pasichny

1:30—Introduction of all delegates and guests

1:45—Address by Father Greschuk

2:15—Mr. Sowiak will outline purpose of Regional Conference

3:30—Club reports — Discussion Period

5:00—Obnova President's Address

5:30—Closing address

6:00—Supper

8:30—Dance

We hope that all members of the above clubs will take this opportunity of attending this conference as we know that you will benefit greatly from this gathering as well as to get to know members from other locals.

WESTERN CLUB HI-LIGHTS

Youth to Participate in Festival

Youth will be taking part in a festival which will be held on Nov. 20 at the National Hall in Edmonton, Alta. The youth has been invited by Mrs. Pryma, president of the U.C.W.L. to partake in the festival. They wish to see the talents of the Ukrainian youth who are studying art or music.

If anyone is studying in any of these fields and would be able to participate, please get in touch with the Diocesan Executive or Walter Kmetch, the president, at GE 3-4285. One may also get in touch with Mrs. Pryma at 11127 - 96 Street, Edmonton.

St. Josaphat's U.C.Y., Edmonton

During one of their meetings, Father Greschuk, their spiritual director, showed members slides taken during his trip to Europe. Father Greschuk has been to Europe this last summer. As Father Greschuk showed his slides he gave a most interesting and informative talk to describe the places.

Answers from
page 3.

If you have any answers "Yes", you better do some thinking.

Full Attendance at Closet Retreat

A most successful retreat for 52 girls was held at St. Albert, Alberta, on October 21-23. This was a full house attendance. We even had three girls from Saskatchewan. I would like to compliment the captain, Elsie Sosnick, Lillian Morris and their helpers for the wonderful job they did in getting the girls to come. We must not forget the boys who took time off to provide transportation for us. May God bless

them for their efforts.

Our talks were most inspiring for the girls. Not only were the talks terrific, but the food was also. A new wing will be opened soon which will give additional rooms and also a dining room. The boys will be going in May and their capacity will be 60.

Make sure you make it, because you'll certainly not regret it.

St. Basil's UCY, Edmonton

Hi everybody. Yes, here we are again, ready and willing to inform you of our latest developments.

September 28th was our election day. After a brief business session, our past president, Wally Kmet gave, us a retrospect report of the activities undertaken by them. To mention some of the most notable ones are:

Spiritual — Communion and breakfast every first Sunday of the month, with good attendance, particularly from the Junior U.C.Y. (Congratulations, Juniors). Immediately after the breakfast the executive presented a speaker of high calibre to speak to the youth. A couple of our most recent ones were Gino Fracas, a star in the Edmonton Eskimo Football team and also Physical Education instructor at the U. of A.; also Dr. Bayrock, a staunch and very active member with the youth a few years ago.

In Sports — The main sports here are bowling and curling. During the past year there were approximately 40 bowlers, bowling at the Bonnie Doon Bowling lanes, every Monday night, and 32 curlers, which occupied 4 sheets of ice at Leduc every Sunday afternoon. This had brought a lot of choice entertainment to all our members during the winter months. Softball was the main attraction during the summer months.

Social — A few successful dances sponsored by the U.C.Y.. They were also hikes, picnics, weiner roasts, skating parties, etc.

Culture — Ukrainian dancing, sing-songs, carolling and a play staged by the U.C.Y. of St. Basil's

Financial — Very sound, a raffle was staged which brought in a good sum of money, plus preparing bingo cards, which realized \$250 to our treasury and the Juniors.

There were many more items brought out by our past president, and as you could see, this which revealed the success of our past year. Immediately thereafter the elections were held and here is the new slate of officers elected.

President, Harry Kurylo; Vice - President, Dave Panchyshyn; Secretary, Alice Koshuba; Treasurer, Sylvia Ruzycki; Fifth Member, Alex Starshenko.

Social Committee: Mary Ann Kothotyn, Lawrence Pidoborozny, Pat Danko. Cultural: Ted Dachiw, Di-

anne Tyrkalo. Spiritual Convener: Gordon Buzinsky. Advertising Committee: Irene Karubonik, John Pich, Orest Sowick, Evelyn Kurylo. Sports: Orest Oleshy, Bob Pshyk. Lunch: Sylvia Wiposocgi, Lydia Bayrak, Orest Sowiak. Press: Walter Sowiak.

After thanking his past executive, Wally Kmet called upon Harry Kurylo, our new president, for a few words.

After the meeting was adjourned a night of dancing was enjoyed by all.

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ST. BASIL'S DAILY CALENDAR

Convention — Regional convention at Borschiw, Saturday, November 12. Anybody interested contact Harry Kurylo. Big social evening, everybody welcome.

Curling — Begins October 23, 6 p.m. at the Derrick Golf and Winter Clubs with 4 sheets reserved, and will continue every Sunday thereafter. Anybody interested please contact Orest Olesky or Bob Pshyk.

Bowling — Every Monday night at Bonnie Doon Bowling Lanes at 9 p.m. There again, if interested

contact Orest Olesky or Bob Pshyk. We play in eight lanes.

Ukrainian Dancing — Began Oct. 18 and will continue every week thereafter. Anybody interested contact Instructor Ted Dachiw or assistant Dianne Tyrhale.

Hallowe'en Dance — On Oct. 29, at Mt. Carmel School auditorium. Dancing begins at 9 p.m. to Peter Dunne's orchestra, with prizes for all irregular faces.

For further announcements follow your edition of the Youth magazine.

—O—

Two women were gossiping. Said one, "What I say is — give a man enough rope and he'll hang himself!"

"Oh, I don't agree," said the other, "I gave my husband enough rope and he skipped."

A lady, hiring a new maid, asked her if she knew how to serve company.

"Yes, mam," she replied, "Both ways."

"Both ways," was the puzzled reaction, "What do you mean?"

"So they'll come again," she explained, "or stay away."

Why Do Girls Smoke?

Just lately I came across an article or two on smoking. The authors mentioned some very good ideas which I thought might interest many teenagers and especially young non-smokers who might be getting too curious about smoking. Father Richard Madden, O.C.D. begins his article with the following words, and I quote: "The first thing we must always remember when we discuss smoking is that it is not in itself an evil. Smoking is not immoral. It is not a sin." I fully agree with this point of view, but when we study the habit of smoking a little more closely we will find that it can be, at least an indirect cause of several faults.

First, by smoking, some teenagers can be disobedient to parents. Then there can be an illicit manner of acquiring funds for cigarettes or the cigarettes themselves. Thirdly, the expense one must go into to satisfy the habit. Don't say it doesn't run into that much money. Let's figure it out before we go any further. Smoking two packs a week will cost you approximately forty dollars a year. If you are a chain-smoker, then these people spend as much as three hundred dollars annually. No boy or girl of school age has that kind of money to blow away in smoke. Then come your other obligations demanded from us by the Church, by God Himself. Proportionately how much do we leave on the offering plate each

Sunday to fulfill the Seventh Precept of the Church. How much do we give to the poor, and God commands to "Love Thy Neighbour," by helping him. As a good Catholic, don't you think that the welfare of the church and the poor is more important than our own pleasures. Finally, smoking will never do anybody any good. It will cheat you of several years of our life, impairs our efficiency and can make way for some unwanted disease, very often cancer. Is there not a commandment of God which states that we have no right to undermine our own health?

Then, why do we smoke. Some authors say that the force of advertising builds up our curiosity enough to make us try smoking and once we start we are ashamed to chicken out, and when the habit is formed we can do nothing about it. Most teenagers smoke to prove to their circle of friends that they are grown-up with a modern outlook. We need no convincing that smoking is not a sign of maturity. On the contrary, Dr. S. M. Duvall, Professor of Social Science, states that smoking may be a screen for insecurity, inadequacy and a cover-up for feelings of self-consciousness.

More intriguing is the question: why do girls smoke? Here again I shall quote one of the above authors: "But here is something else about you girls and your cigarettes. I am sure I will never under-

stand it. You spend good money for fine powders and perfumes. You deftly and delicately apply this lovely essence to the back of your ears and elsewhere. You turn yourselves into a heady (look this one up) delight, frame yourselves in bouquet fairer than fine wine, and then you put a butt in your mouth and stink yourselves all up with smoke. I don't get it."

Those of you who smoke will prob-

ably go on smoking most likely, because you made it a habit which is very difficult to break. But because you do, that doesn't make it desirable. Furthermore, don't introduce the habit to young non-smokers. In the eyes of God you will be responsible for the wrongdoings which follow. After all, there are better ways than smoking to prove that you are grown up.

—From Vancouver U.C.Y.

—o—

Living It Up

The train had pulled into the station. A group of noisy college students, home for a holiday vacation, was making its way through the milling crowds. There was that air of eager expectancy which usually precedes reunion with loved ones and return to the family circle.

Over the babble of voices came that shout of four young men, running for a taxi. As they hurried down the ramp one of them was heard to say to the others: "Boy! Am I going to live it up!" And with that, they disappeared into the cab, and the cab hurtled off into the night.

"Live it up!" Yes, that was what they were going to do, these care-free boys home from college. They had two weeks. Two precious weeks and they were going to live those two weeks "up" as they had never lived two weeks "up" before.

There was something about the expression that intrigued us — "living it up". It means of course, living each moment and each day for

all that it's worth. Living to the full. Living to the hilt. Living all the way. Draining each drop of satisfaction out of each little cup of time.

That's the real significance of that little word "up". It's what grammarians call an intensive particle. There's a big difference, for instance, between merely eating something and eating it up. To eat some cake may mean to eat a slice or two and save the rest until tomorrow. But to eat it up means to have nothing left over but the platter. To burn a candle may mean to light its slender wick. But to burn it up means to consume it all the way. And the same is true of the expression "to live it up". It means to drain sixty minutes of living out of every hour — leaving no minutes un-lived or unimproved.

There is, of course, nothing wrong with "living it up". In fact, properly understood, that's the very thing God expects everyone of us to do. He has given you your life,

not merely to be lived, but in the highest sense, to be lived up, to be lived to the fullest for His purposes. He has given you time — fifty, sixty, seventy years of it — not merely to see how many calendars you can accumulate, but to see how much you can do with it, how full you can crowd it with value and significance.

Right now life is your most precious commodity. You are living it up at the rate of sixty minutes every hour, twenty four hours every day. You have less of your life left now than before you turned this page. What will you use for living after you've run out of life?

Will there be any life left for you after you've lived this one up? The Bible says that there is a life for you — for every member of the human family — which can never be lived up, which can never run out. A life which is not measured by clocks or calendars. The Bible tells you that there is a new kind of life which exists right now, which is yours for the taking, and which will last as long as God will last. This kind of life is not yours by right of natural birth, but it can be yours by simple trusting faith. It is the life of which the Son of God said: "I am come that they might have life and that they might have it more abundantly." It is the life of which He spoke when He said: "I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live. And he that liveth and believeth in Me shall never die."

—(John 10:10; 11:25).

"Would you like to have this kind of life?"

— Bill Pakosz, Victoria U.C.Y.

Ethelbert, U.C.Y.

A re-organization of the Ethelbert U.C.Y. was held on October 9th, but due to the small turnout, the meeting was put off for the new executive till October 14.

Our new officers for this year are: President, W. Bielski; Vice - President, Joyce Borkowski; Secretary, Gloria Pachkowski; Treasurer, Terry Dudar; Fifth Member, Adeline Merko; Social Convenor, Anne Krasey; Cultural Convener, Adeline Merko.

It has been agreed upon that our meetings will be held the first Friday of each month and that each member pay a quarter for every meeting attended.

All members are to receive Holy Communion the third Sunday of each month, which we hope will prove a success.

In closing, God bless you all.

— Margaret Strilkiwski

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Are You Thinking of a Career?

Who Needs You?

What is the one right job for you? How will you avoid being that miserable square peg squirming around in that round hole that will never fit?

Instead of looking in a mirror and trying to analyze yourself right now, take a look at those 30,000 jobs waiting for you. Look at them as if you were a speaker in a vast auditorium. If you've ever had to speak from a platform, you know that you don't see the individuals in an audience; you're conscious only of the front section, the balcony, the side aisles.

You can survey the job field in the same way; by seeing those thousands of jobs as blocks or sections. Then it is easy to pick the general area which interests you the most.

This may be a switch of thinking for you, but try to see these job areas not in terms now of what you want, but in terms of who wants you. Begin with big, broad ideas, and narrow down. What does the world need today that it needed ten years ago but didn't find? World peace? Concrete evidence of equality instead of mere talk about it? Honest government instead of evidence of corruption? Freedom for all nations and people? While you don't plan to ride out on a white horse and reform the world, still there might be satisfaction in being a part of some enterprise that is vitally needed today.

Now think of the things the world needed ten years ago that have been

partially realized, but that will need workers in the future, such as slum clearance, better housing, available medical care, scientific research, higher educational standards around the world, better recreational facilities.

You see what you're doing? Instead of approaching a job with a "What's - in - it for - me" attitude (how much money will I make and how many hours will I have to work); you're taking the long and more satisfactory viewpoint: where is there a need and can I help to fill it?

Let's face it; if all you want from a career is a pay check, you're losing half the fun in life. Why settle for drudgery, boredom, dullness and unhappiness as the price of your work? That's for the poor guy who complains, "If'd known what I was getting into, I'd never have drifted into this kind of job." You want to feel that the job you choose is necessary, that you're serving some purpose in the world. You want to be proud of your job. You want the assurance that you're using your special talents in the most exciting, most necessary and most effective way possible. (If you start out in that frame of mind, it's amazing how often promotions and honors come your way.)

What are You Aiming For? . . .

A good hunter wouldn't think of shooting at a shadow; he waits until his sights are trained accurately upon his quarry.

What are you shooting at? Do you want to make a lot of money?

Have a position of power and prestige? Do you want to be famous? Or do you want an easy job without great rewards but without great problems.

What are your goals in life? Do you want money enough to live comfortably, have recognition, a chance to express your talents? Would you be willing to take a high - paying job that would cost you your self-respect? Would you want prestige at the price of pushing other people around? Would you express your talents satisfactorily if it meant giving up your ideals? What about security?

Do you feel that in your job you want to be necessary to the betterment of the world; a job which you can enjoy and to which you can look forward each day; a job where your contribution counts and which will give you the satisfaction of accomplishment?

Think of the By-Product

Do you want to travel before you get married? Travel afterward will keep you away from home, so consider that if you're thinking about travel jobs. Do you want to go skiing, skating, camping? Then think twice before you choose a job that requires you to live in the middle of a big city, where you have to drive for two or three hours to get to a lake or woods.

Are you excited and stimulated by crowds in a big city? Or are you merely confused?

Sometimes the by-products of a job are as important as the job itself. For your job will determine where you live; in the city, the country, the Far-East. It will influence your home: an apartment, a cold

water flat, a housing development, an exclusive suburb. It will determine your circle of friends; it may decide whom you marry; it will determine your growth as an individual.

Think of the possible mode of life your job will require, and then decide whether its by-products are right for you.

As Catholics we must also remember of the importance of prayer in order to guide us in our choice of careers.

Spiritual Beauty Hints

For wrinkled brows: Try the popular "Sweetness of Temper". No other formula acts so quickly in toning up muscles and reducing wrinkles.

For lovely lips: Use the delicate lipstick "Silence". Particularly recommended for lips that have been distorted by uncharitable gossip.

For beautiful hands: There's really only one preparation that is truly effective. It is called "Generosity".

Get a large size jar.

For facial tone: Expose the face to the morning air daily, especially between six and eight o'clock. The air at Mass will add new radiance to any complexion.

For clear eyes: Faithful care with tried and true protective preparation, "Modesty". For best results have it with you wherever you go.

A wonderful cleansing agent: "Confession".

An ideal Conditioner and Beautifier: "Holy Communion".

Tips on Etiquette

Who goes up the aisle when a lady is accompanied with an escort?

When seeking a seat in church, concert hall or theatre, if there is an usher, the woman follows him and her escort follows her; if no usher, the man leads the way, the woman follows. Coming out, the man steps out and waits until the woman moves ahead to precede him up the aisle.

What does "A la Carte" mean on the menu?

Food items are listed separately and there is a separate charge for each.

Asking for a dance:

"Shall we dance?" a man asks the young lady he is escorting and he is obliged to dance the opening, final and majority of the dances with her. Even at formal dances nowadays a young couple often spends the entire evening dancing together. Asking his hostess or any other woman for a dance, a man says, "May I have this dance?"

He never leaves his partner for another without being sure she has someone with whom to dance.

If he is refused a dance he should take it in good part.

Calling Waiter or Waitress:

Try to catch the eye, then summon by a nod or one hand slightly raised. If within hailing distance, the diner may speak a clear but not loud "Waiter" or "Waitress". It is not popular in our country to call a waitress to the table by the word "Miss". Never try to attract by

knocking a spoon or fork against the drinking glass or cup. If in a hurry, the diner should explain this to the waiter or waitress at the beginning and then will receive quick service.

Jewellery:

A small amount of jewellery is in better taste than wearing too much and this holds good with either costume jewellery or real gems.

Earrings:

Should be appropriate to the costume, plain with a tailored suit, more elaborate ones with cocktail dresses or evening gowns. They are never worn when participating in sports.

Necklace:

Plain gold or silver necklace may be worn any time but not when taking part in sports. A single strand of pearls may be worn when playing golf. Pearls are most acceptable for evenings, one or more strands.

Bracelets:

Suitable for afternoon or evening wear but not on both arms at once. Avoid wearing them in the morning, to work, to shop, or to meetings. Jangling bracelets can be distracting to others.

Rings:

Rings may be worn at all times except on the beach or when taking part in active sports. They may be worn on both hands at once, and not more than one on the same finger. But avoid being ostentatious.

Senior — What'll we do tonight?
Freshman — We'll toss a coin.
If it's heads, we'll get dates. If it's
tails, we'll go stag to the movies.
If it stands on the edge, we'll study.

The family and the dinner guest
had seated themselves at the table,
when the lady of the house noted
an important omission.

Mother — Betty (to her little
daughter) why on earth didn't you
put a knife and fork at Mr. White's
place?

Betty — I didn't think he'd need
them. Daddy said he eats like a
horse.

Visitor — Don't you think that
a baby brightens up a home wonder-
fully?

Young father — I do. We have
the electric light on most of the
night now.

The only sure way to double your
money is to fold it once and then
put it back in your pockets.

Husband and wife were having a
fearful row. In desperation, the
husband said heatedly: — Anyway
you led me to believe you were a
young chick when we were courting,
you old hen!

To that came the reply: — Well,
you've got to give me credit for
getting the worm!

A German and a Russian were
fishing on opposite sides of the riv-
er that divided the Russian and Am-
erican zones. The German caught
fish after fish, while the Russian
didn't get a bite. Finally the Rus-
sian yelled across the river: "How
is it you catch fish and I get none."

German (thinking a minute be-
fore replying): "I guess on your
side they're afraid to open their
mouths."

Matrimony is a process by which
the grocer acquires an account the
florist once had.

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